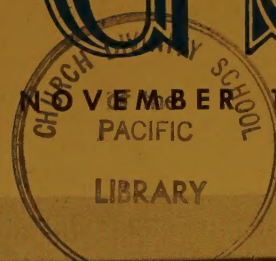


FINDINGS



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From Your New Editor

The words "Elijah's mantle o'er Elisha cast" have been on my mind during the past few weeks. As your new editor, I pledge to work so that FINDINGS may continue to be a prophetic voice in the field of Christian education.

Under the Rev. Richard U. Smith's competent and creative guidance, FINDINGS has made tremendous strides in being a vital voice in the Church. The quality of articles has been consistently high, regular features have been helpful as well as popular, and circulation has grown. I am sure you join me in saying to him, "Well done, good and faithful servant."

—SMITH L. LAIN

IN MEMORIAM

The Rev. Stephen C. Vern Bowman died in Greenwich, Conn., on October 20, 1961. Stephen Bowman had been associated with the Seabury Press and FINDINGS since 1956. His death brings a sense of deep personal loss to all of his friends.

Steve's dedication to the cause of Christ was joyful. To his vocation he brought the qualities of true discipleship—obedience, love, and great good courage. The Church has lost a stalwart soldier; all of us have lost a beloved friend. Our prayers are with him and with his family.

O Father of all, we pray thee for our brother whom we love, but see no longer. Grant him thy peace; let light perpetual shine upon him; and, in thy loving wisdom and almighty power, work in him the good purpose of thy perfect will; through Jesus Christ our Lord. Amen.

FINDINGS

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CHRISTIAN EDUCATION

FINDINGS

A RESOURCE FOR EVERY ADULT IN THE EPISCOPAL CHURCH WHO IS
RESPONSIBLE FOR THE EDUCATION OF CHILDREN, YOUTH, OR ADULTS

Contents for November 1961

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"Follow me" is our Lord's command, but it is also the command of the idols that attract young people today.

This condensation of the first chapter of *Leading Young People* describes the crucial search for understanding that all young people face.



Today's Young People

THE door down the hall opens and slams shut. Then it opens and slams shut again. The gang is gathering. They greet one another exuberantly. "Hi, Janel!" "Dave! What a paint job on the jalopy! When did ya do it?" "Meet Mike, Jim. His folks just moved next door." You hear them all coming gaily down the hall. You wonder who Mike is, what he is like. Soon you will meet him. When you do, you will be meeting a unique child of God; there will be no one just like him anywhere in the world. But in the moment or two before Mike enters the room with his new-found friends, can you make a couple of guesses as to what he's like based on your experience with other teen-

agers and on your knowledge of the culture in which they share?

Three Tasks of Adolescence

A safe guess would be that Mike is somewhere between twelve and twenty; somewhere in the process of growing out of childhood into adulthood; eager to appear self-assured and eager to be recognized by others. If Mike is at the younger end of that twelve-to-twenty age span, you can be pretty sure that his place in the gang or group will be of paramount importance to him. If he is a bit older, he may be more concerned with getting along with girls. If he is at the older end of the span, you will probably find that while he will want to feel a part of the group and to have a chance to know and date some girls, he will

Condensed from *Leading Young People: A Basic Guide for Adult Leaders of Youth Groups* (paper, \$1.50). Copyright © 1961 by The Seabury Press, Incorporated.



But where are they going?

be most concerned with where he stands in relation to the adult world of independence.

These are three tasks of adolescence—relating to the peer group, relating to the opposite sex, and relating to the world of adults. All three must, of course, be going on all the time, but the emphasis on one or another will vary according to individual growth and maturity.

When Is Adulthood Attained?

The end of adolescence—adulthood—is hard to recognize when it comes. It does not come as if by fiat on the twentieth birthday. There is, in our society, no simple gauge by which a young person can know that he is now recognized as an adult.

Young people have mixed feelings about growing up. Caught between two worlds—the adult world to which they aspire and in which they are not yet fully accepted, and the world of youth to which they are consigned—they find that invariably conflicts emerge. There is the conflict between generations; there is the inner conflict between the freedom young people crave and the responsibility that goes with it—which they try to avoid; and there are other internal conflicts caused by this mid-twentieth-century age of anxiety.

The Adult World Today

The adults who are parents of teenagers today were teenagers themselves in the depression years of the thirties. Money was scarce. Necessities were hard to come by. Luxuries were out of the question. They were also caught up in the titanic world struggle of the early forties, and in all its personal upheavals and juggling of values. The luxuries of the late forties

became necessities in the fifties: a whole battery of laborsaving devices, television, tranquilizers. Remnants of Victorian attitudes concerning various parts of the body, personal hygiene, and undergarments were blotted out by omnipresent TV commercials. Book jackets and magazine covers made sex a common household word. Stringently learned habits of thrift and the value of the dollar gave way to the "affluent society," the most prosperous in history, though one sociologists have labeled the most acquisitive, the most at the mercy of the soft sell, the most wasteful.

Adults have tended to react to the increasing insecurities of the world scene by conforming to a pattern of "successful" living as portrayed by advertisers and others who promote the unending variety of goods pouring off the nation's assembly lines. Alarmed leaders in many different fields have seen the need for new statements of national purpose. "Peace of mind" books flood the market. Churches are crowded. But a comfortable, though insecure people do not yet seem to have developed a deeply rewarding style of life.

The Relationship Between Generations

Little wonder, then, that relationships between adults and young people, especially between parents and teenagers, are often difficult and frustrating. Rebellion is a hallmark of youth. Today young people rebel in a variety of ways against a style of life in which they see no meaning and that has, at present, no place for them within it.

This is not to say that Mike will inevitably be in conflict with his parents. There are many adults who have mastered in their own lives the tensions resulting from freedom and responsibility, from insecurity and the drive for success. There are many parents who have high ideals and values, and who lead meaningful lives according to these values. In so doing, they bequeath an immeasurable source of strength to their children as the children begin to experience the conflicting standards of the world.

Of course, young people will not always accept parental guidelines gladly, even when they reflect the wisdom of a consistent and meaningful style of life. But the adolescent's demand for independence and for entrance into his parents' world is also his demand that his capacity for it be tested, and that his parents stand by him while he tries his wings. Adolescence is a period of preparation for independence, not a time when independence is attained all at once. If the young person's parents expect the best of him and have given him, in the example of their own lives, something to live up to and for, if they give him as much responsibility as he is able to take at each stage of his growth, if they trust him more than they worry over him, and if they encourage and praise him when it is deserved—then the young person will have the kind of security which makes possible growth and maturity. If parents are sincerely affectionate, their young will learn to love and be loved. A young person tends to become the person he is treated as being.

On the other hand, adults who are uncertain about their own identity and the meaning of their own

ives often fluctuate between leniency and strictness in directing the lives of children. They reflect a double standard of behavior which denies to young persons the security that comes from knowing exactly what they may and may not do. To the young person, nothing is more frustrating than inconsistency, or more deplorable than hypocrisy. Unfortunately, even the best of parents fall into this trap from time to time.

Other parents are completely materialistic and irresponsible, with no moral answers to the conflicting pressures of daily living evident in their own lives. They convey to their teenagers in a multitude of ways (no matter what they say) a "do as you please" philosophy. For the young person involved, this can easily result in domestic conflict and even conflict with the law. Thus, Mike's parents, merely by their attitudes and manner of living, have strongly helped or hindered his achievement of maturity.

The Youth World Today

Not accepted in the adult world, and not given by adults very clear directives for moving ahead, young people today have produced their own style of life, a mid-twentieth-century phenomenon which adults (for Mike's sake) must try to understand, although they can never be a part of it. Within the past decade alone, teenagers have become a separate and distinct group within our society—a fact clearly revealed by the widespread popular concern over youth. The music industry alone grosses seventy-five million dollars annually on the sale of records to the nine million teenagers who own phonographs and who make up 70 per cent of the record market. The publishing industry, on an enormous scale, produces comics and magazines beamed to teenagers, in addition to the many articles, pamphlets, and books on teenagers written for adults.

The style of life that today's teenagers have evolved in a world of their own has come to be known as "youth culture." Writing in *Esquire*, Thomas B. Morgan put it this way: "Eighteen million American teenagers growing older in a world they didn't make—a world . . . purposeless, yet filled with unrealized possibility and in danger of coming to an apocalyptic end—have settled [on] a world of their own. They have established a colony Out There in Teen-Land, a kind of pseudo-adult world. It is not a young world, if youth means daring and imagination, idealism and individualism, skepticism and iconoclasm. But it does have such a definite identity and appearance that one can visit it as a tourist, with camera, dictionary, and sick pills." (Thomas B. Morgan, "Teenage Heroes: Mirrors of a Muddled Youth," *Esquire*, March, 1961)

Young people look for their own set of value standards wherever they can find them, standards that are neither hypocritical nor irrelevant nor impractical, but which are realistic and obtainable. The pressure to conform that seeps into the youth culture from the adult world is tragically apt to end by producing the same kind of double standard and false values that plague the adult.

Probably the most powerful dispenser of contemporary American values is television. (Only five

million American homes are without one or more TV sets.) Romance by way of a toothpaste tube, virility by way of a man's cigarette, and happiness by way of box tops are offered by adults to the youth of the nation and are appropriated by our young people. Their symbols of meaning are found in an Elvis Presley or some other teenage hero, in the automobile, and in the weapon, the trade tool of another set of heroes—Mike Hammer, Bart Maverick, Colonel Dawson, and Matt Dillon.

In the modern teenager's search for himself, the music of his world—of his culture—plays a particular role. "Anger and protest, self-pity and adulation, these are the things the teenage heroes sing about," says Jerry Leiber, aged twenty-six, song writer who seems to know precisely what it is that teenagers want to say or to have said for them. "Basically, these songs are a means of escape from reality. We write the lyrics deliberately vague. The songs aren't addressed to anybody real, but to dream characters." (Morgan, "Teenage Heroes: Mirrors of the Muddled Youth.")

So today's teenager soars on wings of song into a world of his own—a world of pseudo sex and vicarious violence and substitute sadness—where he can wait it out until the real thing comes along, whatever that real thing may be.

Responsibility

Dr. Gerald Knoff, Executive Secretary of the National Council of the Churches of Christ, has said, "One thing this [youth] culture is not; it is not youth created. Youth is its legatee, its appropriator, its victim, often, thank God, its redeemer. But youth is not its creator. If we adults take some credit for the splendors of our age, we must take responsibility for its ugliness, its superficiality, its brutality and its sin. We have eaten the sour grapes of a lost civilization and our children's teeth have been set on edge." In *this* kind of world, Mike is seeking self-identity, or will he already have given up?

What does God require of Mike? "Follow me" is His sole command. But "Follow me" is the same command issued by idols who also would be Mike's lord. And whom is he to follow—which hero is he to worship?

For follow he must, and worship he will—one or the other. One will lead him into the pseudo safety of commercialized conformity, where he will soon be absorbed in the status quo. The other will lead him into an uncertain and dangerous future, where he will, in the fullness of time, find himself in all the glory and grandeur that is his heritage as a child of God.

"Until it is blunted," writes Dr. Ross Snyder, "young people have an intense hunger for meaning . . . the meaning of life itself. The tragedy in the Church today is the breakdown of communication in which the institution which has truth on its side cannot convey the meaning of the truth to those to whom it ministers." The hunger has been badly blunted for many a young person today, inside as well as outside the Church; but only blunted, not destroyed. What is the meaning and the truth the Church has to convey to youth today? How can the Church do it?

Working Together for One Mission

by Muriel S. Webb, Associate Director
Department of Christian Social Relations

AN IMPORTANT new factor in the life of the Church is the awareness that the task of carrying out the mission of the Church is one we all share—whether we are laity or clergy, men or women, children or adults. This awareness is becoming nationwide and has affected much of the work of National Council.

Parishes and dioceses have long urged a more unified approach to protect themselves from the fragmentation that results from trying to maintain allegiance to several programs from different departments. The Council itself has long been aware of the need for coordination, and some cooperative programs have always existed. Emerging in the Council's work now is a new awareness of the oneness of the Church's mission—whether it is being considered in relation to education, missions, social relations, or to age or sex categories. This awareness is reflected in the increasing number of cooperative projects involving several departments of the Council.

Missionary Education

A good example of the consolidation of facts and skills for a common task is the Directors' Committee on Missionary Education. We are all aware of the inadequacies of the Episcopal Church's program of missionary education. Confusion and ineffectiveness have resulted from the multiplicity of themes and objects for offerings. Also contributing to inadequacy has been the lack of clarity about the basic purpose undergirding all education for the mission of the Church.

The first step in consolidation was taken five years ago when the Rt. Rev. Henry K. Sherrill, then Presiding Bishop, began the current practice of appointing an officer from every department to the Commission on Missionary Education of the National Council of Churches. All aspects of the Church's mission were thus included. The Commission selects the themes and produces the interdenominational material for mission study. As the Commission's outlook on the concept of missions broadened, a problem remained, however: there was no clear definition of where responsibility should lie for the Episcopal Church's program and its implementation.

This lack was overcome some two years ago when our new Presiding Bishop, the Rt. Rev. Arthur Lichtenberger, created the Director's Committee on Missionary Education. Composed of officers serving on the Commission on Missionary Education, the Directors' Committee was charged with responsibility for recommending the interdenominational program and implementing it.

Further progress was made when a recommendation of the Department of Christian Education was adopted two years ago by the National Council. The action of the Council authorized the selection of one theme each year for a parish-wide program; directed that, when suitable, this should be one of the two interdenominational themes; and recommended that the object of offerings should be within the bounds of the theme if appropriate.

This coordination has made possible the unified parish program of missionary education for the program year of 1961-1962. (See "At Long Last . . . Unified Missionary Education," *FINDINGS*, May, 1961.) As a new effort, the unified program needs trial and improvement. However, it marks a great step forward in cooperative activity, and promises much for the future.

Family Life

One of the outstanding results of the Lambeth Conference of 1958 is the report of the Committee on the Family in Contemporary Society (reprinted by National Council with the title "The Family Today," \$.35). The report is rich in theological and social analysis of the family as it faces the tensions and conflicts of today's world. Believing that the report was of lasting value to the families of the Church, and that many units of the National Council were concerned with it, a Joint Committee on Family Life began the task of promoting its use.

The first action of the Committee was the production of a study course, "Lambeth Looks at the Family" (\$.25), based on the Lambeth report. It was intended for use by lay groups with little outside help. The Church's response has led to two reprintings. A next step was the use of "Family Life" by

the General Division of Laymen's Work as the subject of the 1959 Laymen's Training Program.

The Joint Committee on Family Life works with deep conviction that no study course, indeed no printed material however adequate, can become a sufficient national program of family life education. That an effective program would be is a harder problem to solve, and the Committee has not solved it.

In an effort to clarify the issues and needs, the committee conducted an exploration during 1960. It asked thirty persons, including clergy and laity, all with professional training and experience in some aspect of family life, to describe what they saw as the principal areas of tension in family life, what the church was doing that strengthened family life, what aspects of Church practice hampered family life, and what the Church could do in the future to improve its ministry.

The Joint Committee on Family Life has pointed up the difficulties of cooperative work as well as the advantages. It has not been easy for staff members from different disciplines with different ways of working to understand each other and agree upon a course of action. Nor has it been easy to see when action on a national level is possible and when it can only take place in each community as the parish responds to the needs of its families. Recently the Committee has been helped by coming to see family life education as a *movement* within the Church, marshaling all the forces of parish, diocese, and nation, instead of as a *program* with set limits and objectives.

Four Diocese Project

Perhaps the most imaginative cooperative project undertaken by National Council officers goes by the unimaginative name of the Four Diocese Project. It was begun two years ago, in an effort to learn how we might work more effectively with adults as adults, rather than as separate categories of men or women, education leaders or social relations leaders, and so on. It is an attempt to discover those factors in diocesan life which help us work together for the mission of the Church, and those factors which pull us apart.

The four National Council units involved have been the two General Divisions of Laymen's and Women's Work, the Adult Division of Christian Education, and the Department of Christian Social Relations; the dioceses taking part have been Central New York, Florida, Iowa, and Milwaukee. In each diocese, a team of two National Council officers has worked with representatives of several diocesan departments and divisions. The bishops of the four dioceses have been active participants.

The purpose of the exploration has been to learn—rather than to promote a program. Each diocese has developed tasks suitable to, and growing out of, its own situation. They have discovered, however, that they have much in common. Both the national officers and the diocesan groups have discovered how drastically our sharply defined organizations have kept us apart and hampered our carrying out the mission of the Church. We have discovered also that the Church's leadership, and the training of it, cannot be a compartment separated from other factors.

There is much similarity in the training of leaders for any aspect of the Church's work. It should be approached by National Council and diocese alike as a consolidated activity if we are to develop effective leaders for the Church's whole task.

What we have learned from the Four Diocese Project is affecting the work of all the officers involved, and will affect others as its learnings can be generally applied. It has created new impetus toward understanding between departments and a new drive for teamwork.

Other Cooperative Projects

Three examples have been given of cooperative work across department lines. There are many others just as valuable and important. They include:

- the Apprenticeship Program for the recruiting of young college graduates for placement in the Church's college work, parish work, or social work.
- the Summer Work Program for placing college students in Church-related work.
- the Joint Committee on Indian Work, which has made a study of the Church's ministry to American Indians and is submitting recommendations to General Convention for the future.
- the exploration of the Church's strategy in its urban ministry.
- the placement of and scholarship aid for foreign students.

There will be increasing numbers of these cooperative projects during the coming years. As they become effective, they will encourage further breakdowns of the barriers separating us from each other. They constitute a proof of the statement that we should never do separately what we can do better together. The job in which all of us must be involved is the mission of the Church. We are learning to do this job together.



The Joint Committee on Family Life employs the insights and skills of National Council staff officers from various departments.



Among the discoveries:

Ignorance of their own traditions

The cost of separation

Youth and the Ecumenical Movement

by Betty Thompson and Richard L. Harbour

CHRISTIAN unity on the North American continent may be strongly influenced in the years ahead by encounters that took place at the first North American Ecumenical Youth Assembly this August. "Entrusted with the Message of Reconciliation" was the theme for the week-long gathering, which was held at the University of Michigan and attended by two thousand young Christians.

Never before had so many Anglican, Orthodox, and Protestant young people from Canada and the United States been specially delegated to an ecumenical assembly. They came from forty different religious groups and from widely varying geographical and theological backgrounds. For some—notably the Orthodox—it was the first meeting with Christian youth of other churches.

"We are grateful for the opportunity to participate in this dialogue in mutual respect and love in Christ," the Russian Orthodox young people from the United States said toward the end of the Assembly. "We deeply feel our own individual inadequacies in the knowledge of God (theology) . . . and we pray that all participants will come better prepared to future meetings to enter more fully into this dialogue for an ever richer experience of ecumenical encounter."

Delegates were shocked as often by their lack of knowledge of their own traditions as they were by the strange liturgical practices and theological convictions of others. Greater awareness of the strengths of their own communions grew along with restlessness at the divided state of Christ's Church.

The presence of one hundred and ten students from Europe, Latin America, Africa, and Asia re-

minded the North Americans that theirs was not the only continent. But observers who had attended last summer's European Ecumenical Assembly felt that this assembly was much less conscious of its responsibility for reconciliation with the rest of the world than the one at Lausanne. U Kyaw Than, a Burmese Christian layman, was the speaker on the Gospel at one of the plenary sessions. He warned against equating Western culture and Christianity.

The Heart of the Assembly

The young churchmen heard the Biblical theme of the Assembly presented each morning by Dr. George Johnston, Dean of the United Theological College at McGill University in Montreal. Drawing upon history and the contemporary scene, Dr. Johnston moved from the Creation to automation, from the Israelites to satellites. The heart of the Assembly was the Bible study after Dr. Johnston's presentations. Here the young people grappled each morning in small groups with the meaning of the Bible for themselves and their world.

Delegates had opportunities to listen and learn as much as they could absorb from such speakers as Archbishop Iakovos of the Greek Archdiocese of North and South America, a World Council of Churches' president. He led worship in the Orthodox tradition one morning. That afternoon he spoke to a general session for those not attending the twelve denominational youth meetings, which had their national planning sessions each afternoon. In his speech, the Orthodox primate affirmed that the World Council was an attempt to create not a "super-church" but a council through which diverse traditions could demon-

rate their unity. The archbishop chatted informally with students afterward in the center of the campus by the assembly exhibit.

The Use of the Arts

Two plays specially commissioned by the Assembly to raise provocative questions more than succeeded in that aim. The first was "Break Them in Pieces," a drama of four troubled and rootless people in the contemporary world, written by Fred Myers, a twenty-six-year-old Rhodes scholar. "The lost dimension of man," Dr. Johnston had said in the Bible study, "is his separation from God." The drama on Thursday night confirmed that statement.

On Sunday, the assembly witnessed "For Heaven's Sake," a satirical musical review by Helen Kromer, with music by Fred Silver. The Assembly delegates rose in wildly applauding acclamation at the end of the production. They backed up their enthusiasm the next morning with one thousand orders for an original-cast recording of the musical so they could listen again to such lyrics as "Use me, O Lord . . . But NOT just now. . . ."

The Rev. Canon Edward H. Patey, who was chairman of the European Ecumenical Youth Assembly at Lausanne, Switzerland, last summer, shared the young people's enthusiasm. He felt the musical was the most successful attempt yet made to restate in fresh contemporary idiom some fundamentals of the Church's mission in the contemporary world. Canon Patey, who is Canon Residentiary of Coventry Cathedral, hopes to bring the production, directed by Robert Seaver of Union Theological Seminary, to England in the near future.

Use of the arts was evident throughout the Assembly. An Arts Festival was presented Sunday afternoon by Episcopal Young Churchmen. It included an illustrated talk by Canon Patey on the life and work of Coventry Cathedral, exhibits by Allan Crite and other artists, and two dramatic works presented by the Rev. Charles Courrier.

Episcopal Young Churchmen

The Convocation of Episcopal Young Churchmen was one of fourteen national youth bodies that met in regular sessions during the Assembly. Three hundred delegates from more than eighty dioceses and missionary districts met together in the Convocation sessions. They held two joint meetings with the Anglican Young People's Association of Canada.

Episcopal Young Churchmen were hosts to Methodist and Presbyterian youth delegations in a joint session when the Rev. Dr. Eugene Carson Blake discussed the proposal for church unity with the Very Rev. John B. Coburn, the Presiding Bishop's personal representative to the Convocation and the Assembly. Other speakers in the EYC Convocation were the Most Rev. Howard H. Clark, Primate of All Canada, Canon Patey, the Rev. Samuel J. Wylie of the Church of the Advent, Boston, Mass., and the Rev. Roderick S. French of the World Council of Churches' Youth Department.

The Convocation sessions were guided by a



Restlessness grew with awareness.

steering committee comprised of two representatives from each province. The officers of each session were selected by the committee from its members; presiding officers were: William Hawfield of the Diocese of Southwestern Virginia; Richard Hunnings, Diocese of North Carolina; Thomas Kildebeck, Missionary District of Wyoming; Eric Lax, Diocese of Los Angeles; Peter Link, Diocese of Dallas; Jeffrey Strathmeyer, Diocese of California.

A Final Challenge

As they returned to their homes in Canada, the United States, and more than forty foreign countries, young delegates left with the challenge of the final speaker William Stringfellow, a New York attorney. Mr. Stringfellow said that the secret of Christian unity must be sought in the world and will only be found there. "If any man today would be a Christian and confront and bear the burden of the disorder of the churches, he must live in the world where Christ lives."

Charging that the Assembly was not truly ecumenical, Stringfellow said, "if it cares for the wholeness of the Body of Christ, it must first confront and confess the fact that the disunity of the churches today has almost utterly immobilized both the service of the churches to Christ and the mission of the Church in the world."

The seriousness with which the young Christian leaders from Canada and the United States respond to this challenge will determine the future of Christian unity on this continent in the years ahead.

*What makes
a play
religious?*



Drama and the Parish Church

by John M. Gessell, Assistant Professor
School of Theology of the University of the South

SOMEONE said recently that God is to be found more often in the theater than in the Church. I do not wish to argue the statement, for I believe it contains a challenge to the Church. We need to examine the possibilities of the drama for conveying the nature and meaning of religious issues to people outside the Church. *Death of a Salesman* and *West Side Story*—as well as *The Man Born to Be King* and *J. B.*—are profoundly religious plays. Yet religious drama is usually identified with the medieval mystery plays, or with plays that deal with Biblical figures, convey a moral message, or, at worst, sentimentalize life by reducing Christian hope to guaranteed wish fulfillment.

There are at least two theological schools in the United States today that offer courses in religious drama. So far, there has appeared little evidence that they understand religious drama in its essential function as the reflection of the human situation and its meaning. Paul Tillich has taught us that art is religious precisely when it deals with religious issues—

when it is able to dramatize or symbolize the nature of human existence and its relation to God. Thus a painting of the Madonna is not in substance a "religious painting"; it is religious only in terms of its inner *meaning*—the Madonna signifying as it does the great mystery of the Incarnation.

Religious drama need not deal, necessarily, with characters in Biblical costume, nor virtuous Christian folk grappling victoriously with the sins of a wicked world. We must be able to perceive—whether in secular or sacred drama—a breakthrough into the area of ultimate questions. If some Broadway playwrights, such as Tennessee Williams, or William Inge, do not altogether understand the Christian faith from within, their plays at least reflect the contemporary struggle to comprehend life and its destiny.

The Church must recover an appreciation of drama as a symbolic reflection of life's central issues if it is to return to its role as encourager and patron of the arts. We can, and should, discover that white-robed angels and bathrobed shepherds are not the

fullest exploitation of the possibilities of drama in the Church.

A Lenten Project

With this understanding of religious drama, and with the encouragement of several previous small attempts at drama in the Church, our parish determined to take on something more ambitious as a Lenten project. We hoped to gain experience with dramatic symbols as vehicles in proclaiming the Gospel.

The first step in our preparation was to clarify the inner meaning of Lent in terms of our own lives. Lent, as a time of self-examination and renewal, speaks of the conflict within us between sin and faith. In the words of St. Paul, there is a "war in our members," which the Lenten Season's penitential mood dramatizes. We also referred to St. Matthew 4: 1-11, where we saw sin or faith as the ultimate human possibilities.

The second step was to select the dramatic forms we would use. We fixed on three: the spoken word, the musical cantata, and the theater. The third step was to establish a relationship among the three dramatic forms and to the religious issue of Lent. We assumed that these dramatic forms would symbolize and illuminate the conflict that lies at the heart of the human dilemma, and we hoped that they would, at least by implication, suggest the direction in which to seek the answer to man's dilemma.

Two Plays For Lent

We selected two three-act plays—one to be presented on Ash Wednesday, and the second just prior to Holy Week. Between the presentation of the two plays was to come the drama of the spoken word through the regular services of the Church, sermons, and Lenten Bible study classes. The cantata was to follow the dramatic climax of Holy Week and Easter.

The first play, Christopher Fry's *The Lady's Not for Burning*, was presented following the Ash Wednesday Penitential Office. Produced by a little theater group, the play was staged in front of black flats set up in the chancel aisle. With its theme of life and death played out against the triviality and meaninglessness of average living, the play poses sharply the essential human question of life's meaning in relation to sin and faith.

The second play, *The Potting Shed* by Graham Greene, was presented in the parish hall by members of the parish. Here the basic situation involves a group of people who are terrified that God might be true and real. In this play, we found the unfolding of an interpretation of death and resurrection, and a partial answer to the question posed by Fry's play.

The Spoken Word During Holy Week

The full answer, of course, came during Holy Week. Here the drama was the re-enactment of our Lord's passion through our daily readings of the narratives from the four Gospels. Palm Sunday's procession symbolized the entry into Jerusalem along the road to the Cross. The long Palm Sunday Gospel was read in dialogue form by three readers, the cele-

brant, and the congregation. Members of the church school retold the drama of Holy Week in their Good Friday pageant. The tragedy of Good Friday was answered for us by the triumph of Easter Day. We saw clearly that we can take part in the joy of the Resurrection only as we follow the way of the Cross through the tragedy of sin and death dramatized on Good Friday.

During Lent, the questions concerning life and its ultimate possibilities were posed in other ways, through various forms of the spoken word. The Sunday sermons were primarily efforts to expose the relation of our lives to critical problems of the day in the light of our Christian commitment. This was explored further during the week, in small discussion groups gathered to study the Bible and Prayer Book. The words of Holy Scripture provided a dramatic record of the experience of men with the living Word, and a profound reflection of the meaning of our lives as dramatized by the Lenten Season. We found that we could see ourselves more clearly through the perspective of the Christian faith. The drama of the theater and of the Prayer Book services served to focus, for all who participated, the essential meaning of Lent.

Music at Easter

Following Easter Day and its triumph, there was a final recapitulation. The Christian message of death and resurrection was dramatized in a cantata offered by the parish choir. Bach's Cantata No. 106 was presented on the Sunday following Easter. This is a relatively short cantata of great beauty and only moderate difficulty. Although not written for Easter, it seemed to us to combine both words and music in a particularly clear dramatization of the Christian faith as an answer to man's dilemma, just as Lent is answered by Easter.

The cantata begins with a statement that "God's time is the best time"; our whole lives are in His hands. The mortality of man is overcome by the appearance of the resurrected Lord in glory. In "Come, Lord Jesus," we hear a soaring response to the resurrected Lord reminiscent of the ecstatic vision of St. Stephen and the early Christian anticipation of the immediate consummation of all things. A final doxology concludes the cantata on a broadly victorious note. In the power and majesty of God, man sees himself through the vision of his eternal destiny. It is the power of God in Jesus Christ that upholds and empowers all human existence.

Since these are often the unspeakable things of our experience, we must express them indirectly. We can tell them to others only in the forms of myth and symbol—forms which can be rendered most effectively through the theater, the spoken word, and music. As we learn to use dramatic forms skillfully, they may become increasingly deft modes of mature Christian expression of the meaning of our experience.

In our parish, we have learned in a small way to utilize dramatic and symbolic forms as an effective means of proclaiming the Gospel. We have learned that religious drama is the profound expression of our search for God.

An Open Letter

THE PURPOSE AND PLAN OF FAMILY WORSHIP

Our Christian Education Committee has been engaged in the problem of scheduling Sunday school class times and tying these times in with the rest of our Sunday morning program.

Rather than have a separate "family" service at 9:00 A.M., i.e. separate from the regular 11:00 A.M. service, our rector feels, as does the committee, that our congregation is too small to warrant two "late" services. Therefore, we are holding one "late" service at 10:00 A.M. beginning this September. This will be a full adult service, Morning Prayer or Holy Communion.

In studying your booklet on this subject, *Family Corporate Worship*, by C. William Sydnor, Jr., we find several relatively ambiguous sentences. One is led to believe that all children from first grade up should attend the adult service; yet, the booklet indicates that high-school youngsters should remain for the entire service. Now, we interpret these sentences to mean that the younger children would probably leave the service just before the sermon.

However, we wish to give all our children a *full* service on their respective levels. Thus, any children who come to our 10:00 A.M. service this fall will stay for its duration. The younger children will have their own Morning Prayer or Holy Communion on an instructed level.

Our question of you is: At what age-level (or grade) would the children be better off attending a full adult service, rather than an instructed full service of Morning Prayer or Holy Communion? Since all of our children could use a good deal of instruction now, many feel that the fifth-graders should be the first class to attend a full adult service. Others feel that the traditional primary, secondary break comes after

the third grade. Perhaps the fourth grade should attend the instructed service the first year, and the second year put the fourth-graders with the adults.

David S. Hartig, Jr.
Dubuque, Iowa

Director's Reply: Thank you for your letter. You are correct in your interpretation of Family Corporate Worship, that children below the seventh grade should not be asked to sit through a sermon which is planned essentially for adults. We believe, in general, however, that the act of worship without the sermon is still a meaningful and valid action, and it is because of the high place we give this act of corporate worship that we have recommended the presence of children with adults in the parish family service.

It is important to understand the central value we are trying to conserve in all our specific recommendations pertaining to the participation of children in the act of worship. We begin with the fundamental belief that the heart of worship is not to be found in intellectual understanding but in an experience of deep religious feeling not necessarily dependent upon understanding. As the child grows and matures, the factor of understanding becomes more important. Thus, by the time the child reaches junior-high age, if he is being asked to participate in an act he cannot understand, this lack of understanding can be a decisive barrier to his participation, even though the heart of the experience is still more in the area of religious feeling than in understanding.

An example taken from another area of a child's experience may serve to illustrate what we are saying about worship. A child is capable of responding to the love of a

mother long before he is capable of understanding this act of love. The relationship of child to mother can be established with great depth during these early years. There comes a time, however, when the relationship will languish and die if the child's intellectual understanding of his mother and all that she does for him does not develop. The same is true in man's participation in the act of worship.

It is our feeling, therefore, that a child's exposure to the act of worship in his early years ought not to be confined to an instructed service where an emphasis is placed upon understanding, usually to the detriment of the worship quality. It is a fairly common experience, with only a few exceptions, that the late service on Sunday morning is a more worshipful service than the "Church School Service," which traditionally has taken place earlier in the morning. This is so for several reasons:

1. At the Sunday school service, emphasis is usually placed on understanding. Things are made simple, and they are sometimes verbally explained in order that understanding will ensue.

2. The children and teachers are by themselves and are not really participating as members of the parish family.

3. The children are deprived of the benefits of witnessing the more mature act of worship on the part of their elders.

As a result of the foregoing beliefs, the Department has favored parish family worship. This obviously carries with it blood family worship. It is not important to us whether this occurs at nine, ten, or eleven, or at all three hours. If the parish has room for all of their members at one service and there is no valid argument for dividing the parish, then by all means there ought to be only one service, with classes for young and old either before or after that service.

Theoretically this Department believes that preschool children ought to be present for part of this service. We have refrained from adopting and promulgating this standard nationally, however, because we think that the Church is not yet ready to respond to it. We have, however, backed the standard of having chil-

en from the first grade upward
esent. A given parish must decide
w much of the parish family serv-
e the children will attend.

I know of some parishes where
ople have disciplined themselves
have two or three exits of chil-
en in the course of the service. In
orning Prayer, for instance, where
e General Confession is used, if
eschool children leave during the
nging of the Venite, they have
articipated in a fairly significant
eparatory act of worship, proba-
y one as long as their attention
an permits in relation to any activ-
y. The primary and junior depart-
ent children remain until the sing-
g of the sermon hymn, which
eans that they have partici-
ated in a full act of worship. The
junior- and senior-high members of
e school remain for the sermon and
osing prayers. It is assumed that
n this type of service the offering
omes before the sermon, thus per-
mitting all but preschool children to
articipate.

In the Order for Holy Commun-
on, we would recommend that all
ho are not confirmed remain until
e sermon hymn, and that junior-
igh students who are not confirmed
main through the sermon and the
rayer for the Whole State of
Christ's Church. Procedures in the
Order for Holy Communion, of
course, are subject to the will and
ule of the bishop of the diocese as
well as the rector of the parish; no
recommendations of this Department
n this respect are meant to take is-
ue with the practice which is pre-
ferred by either the bishop or the
ector. Ours is only an educational
ecommendation to be considered by
those who have jurisdiction.

There is, of course, a place for
nstructed services, but we would
doubt if these should take the place
of participation in the parish family
ervice for children of any age, ex-
cept possibly on stated occasions.

Every parish must act in response
o its own best judgment on these
matters. We offer you the above
only as our recommendation and in
order that you may know what we
believe to be most advantageous for
the religious development of chil-
dren. We would be grateful to you
f you would report to us the fruit
of your own practice in relation to
these matters.

David R. Hunter

Two Reports from the Field

*How two teachers faced quite different problems
with imagination and responsibility.*

Here are two reports that are quite
different in subject. One has to do
with teaching about death and the
other with using open-ended stories.

Each report describes what a
teacher did to solve a pertinent
problem in her class—hence we have
grouped them together. Each teacher
faced her problem squarely and
forthrightly. There is, of course, no
one answer to problems such as
these.

To help teachers use the reports
in their own work, we have added a
series of questions. The reports and
questions may also be used in a
teacher training session.

The first report is from Mrs. Leslie
McClaine of St. John's Church, Ross,
Calif; the second is from a second-
grade teacher in the Diocese of
Maryland.

A Beginner's Approach to Open-Ended Stories

That first year was rough! Happi-
ly, the discussion method recom-
mended in my teacher's manual
worked often enough to keep me
trying. I'm sure that when it didn't
work it was because of my inexper-
ience in leading a group discussion
and my immaturity in the Faith. Add
to these the fact that the discussion
method was relatively new to our

children, and the problems are evi-
dent.

I'm sure most new teachers feel the
pressure of these difficulties. The
greatest problem for me was, and
still is, to find ways of encouraging
the children to participate and yet
allowing me, as a responsible teacher
and leader, to guide the discussion.
Otherwise, the discussion gets out of
hand—either going off in some un-
wise direction or not getting off at
all!

The open-ended story is the
method my observer and I find most
effective for encouraging participa-
tion in our class of seventh-grade
girls. Such stories involve the stu-
dents at their own level of experience
and easily bring out new insights.
But I found a real drawback in these
stories; they had too many facets
for me to handle. We wandered
everywhere and nowhere. So we
developed what we call "situations"
—really just "controlled" open-ended
stories.

We make up these situations to
fit our needs and usually consider
just one possible ending, instead of
many. Because our class time is so
limited, this allows us to direct the
discussion to preplanned insights—
usually to explore the consequences
of certain actions in our relationships
with others, and often to explain
some part of God's love and how it
affects our lives.

Admittedly, this cuts the free-

dom a regular open-ended story allows, but it gives me time to explore thoroughly one aspect of the Faith, both in my preparation and in class. Hence, I'm more relaxed and more confident in leading. And now, at times, I find I am able to add other facets of the story.

Let me take an example. During a discussion of the Ten Commandments, we considered a question suggested in the seventh-grade manual: "Which Commandments are most likely to be broken during the Christmas Season?" We had already discussed the meaning of the Commandments, both their words and spirit (though the students didn't like to accept all of the "spirit"!). We heard about two girls who had "lifted" some items from a ten-cent store last summer, so we chose this as our situation to open up our discussion:

"Mary had found an inexpensive popgun she knew her five-year-old brother would like, but she had left her money at home. This was the last gun; if she went home, it might be gone when she returned. The salesgirl turned her back and Mary took the gun."

I asked the following questions:

1. Was the storekeeper hurt at all? How?
2. Was a commandment broken? How?
3. What will Mary do now? How will she feel?
4. How will the storekeeper react?
5. Will the way the storekeeper acts affect the way Mary acts?
6. Do you think God will forgive her? Why?
7. How could God's forgiveness affect her actions?

Admittedly, the story has great loopholes, which the girls found quickly, but it served its purpose. I hoped to show that Mary's response would be affected by the way the storekeeper acted and that whenever she commits a sin, God's forgiveness is present and can affect her actions.

Was the story a success? I'm not sure. I've tried it in two classes with good response and lively discussion. But only in one case was I sure that the understanding was more than surface acceptance. One girl became quite distressed. Although she did

connect God's forgiveness with that of the storekeeper, she felt that always to expect forgiveness was taking advantage of God. It is a challenge to us to assure her that God really does forgive sins.

The situations have enlivened our discussions. But more than that, they have helped me. Each time I use one, I add to my own faith. My hope is that, with the knowledge and confidence I gain, I can eventually lead the discussion to any facet the story might suggest.

There is one thought I would like to add for new teachers. Last year I felt I made great strides in the Faith; looking back over my lesson plans, I see this reflected. But there were many times when I despaired and would have quit teaching if I hadn't had a chance to share my experiences and draw strength from other Christians. This chance came in training classes and a Bible study group I attended on a regular basis. I cannot recommend this kind of support too highly.

Thoughts for Other Teachers

1. This teacher wisely sets limits for the method she is using in order to make good use of it. Gradually she is learning to let an open-ended story be wide open.

Does the teacher restrict herself too much in her "preplanned insights"?

Even under these conditions, is she likely to have a wider range of response than she anticipates?

2. One child rightly connected God's forgiveness with that of the owner of the stolen popgun, but was disturbed by the implication that we take advantage of God if we always expect His forgiveness.

How could the teacher have "listened" harder to what this girl was saying and asked questions for further discussion about presuming forgiveness?

Is the girl saying she wants the authorities in her life to take the rules more seriously? Do we short-change young people when we treat their transgressions as unimportant?

Is the child protesting against "cheap grace"? Does she recognize that God's unalterable forgiveness takes sin seriously?

Talking About Death

One winter morning a seven-year-old boy, one of my church school pupils, was drowned while ice-skating. On the following Sunday, when fifteen of the eighteen members of our group were assembled for class, I wondered if one of them might speak about the boy who died. But no one mentioned him or the incident.

As a teacher, I believe that it is important to help children to face rather than evade, whatever situations arise. Such procedure permits children to state ideas that may be false; in such cases I may help them to grasp ideas that are true.

The children and I were seated in a close circle, as is our custom for "talking things over." Our discussion follows:

TEACHER: One of the boys in our class will not be coming to church school again. Does anyone know whom I'm speaking?

BILL: You're talking about Ronnie.

TEACHER: Can you tell us what happened to Ronnie?

BILL: He went ice-skating and he fell through the ice and drowned.

[It was obvious that most of the children knew of the accident.]

SALLY: Ronnie is in heaven.

TEACHER: This means that he is with God, doesn't it? You know, we have found that the Prayer Book always has a prayer to suit our need, and it has one now. We believe that Ronnie is in God's love and care now, just as we are, and that Ronnie's family and friends are sad because they miss him. Let us read a prayer for Ronnie, and a prayer for his family and friends.

[I read the last two prayers from the service for the Burial of a Child in the Prayer Book, page 342.]

ELLA: I asked my mother about the Holy Ghost, and I don't know if she didn't know or if I didn't understand, but she said if you dig some body up after a week or two, the Holy Ghost would still be there.

TEACHER: I believe you did misunderstand your mother. We know that the body dies, but the spirit, or soul—that part of us we cannot see, that knows and thinks, and understands and loves—does not die. It does not stay in this body, of course. I believe this is the spirit you asked about. The Holy Ghost is the Spirit of God.

ELLA: I thought I probably didn't understand, but I do now.

PAUL: I just don't understand anything about any of it.

TEACHER: I don't understand either, Paul. No one understands completely. We aren't expected to understand all about death and what it means. The important thing is that we know that God loves us and cares for us wherever we are, whether we're living on earth or in heaven.

MARK: When you die, in a year or two you come back in somebody else.

TEACHER: That is interesting, Mark, and some people believe it. Where did you hear about it?

MARK: My big brother told me.

TEACHER: What do you think about it?

MARK: Well—I don't know.

CATHY: Maybe you'll be an animal!

JOE: I don't believe that.

TEACHER: God made each one of us, He loves us, and He has a special place for us in His world. I do not believe that we come back in another person.

JOHN: Why don't we get Dick to ask his father what he thinks about it? [Dick's father is rector of the church.]

TEACHER: That's an excellent idea. Dick, will you ask your father to tell you what the Church says about this idea of coming back in someone else?

DICK: Sure. I'll do that.

TEACHER: We will remember to ask you next Sunday to tell us what your father says.

[Dick later reported that his father said people "don't come back," and this was readily accepted.]

Then we turned our conversation to the lesson planned for the session. As the children were getting ready to go home, one of the girls came up to me and asked very quietly and seriously, "Which boy was Ronnie?" (The children do not attend the same schools and had not been together as a class for the two preceding Sundays. One of the boys, hearing the question, said, "Let's not talk about that any more.")

Our discussion was helpful, I believe, because it took place in our regular class setting and I spoke out of deep concern for each class member. I used a normal tone of voice in



"I just don't understand anything about any of it."

talking about death. The discussion was serious but not somber; the children listened to each other and to me, and expressed themselves freely.

Questions for Other Teachers

1. Do you feel a responsibility to tackle tough problems head-on and to help children face rather than evade situations that arise in their lives? If so, you need some background experience or knowledge: personal reading, prayer, conferences with your clergyman or lay supervisor, a thinking out of what you might say from your own faith to a question about death.

2. Ella was confused about man's spirit and God's Holy Spirit. Her teacher's explanation was brief but seemed to satisfy Ella. But Paul didn't understand "anything about any of it [death]," and Mark and Cathy wondered about reincarnation (even though they didn't use that word). The teacher was clear in her

own belief but responded to John's suggestion to ask the rector what the Church teaches.

Do you feel free to let children voice their thoughts and to answer as best you can at the moment?

Do you feel free to bring the subject up again after you have had time to think and talk with someone?

3. How else might the teacher have responded to Paul's lack of understanding. Would it have helped for her to ask, "Paul, can you tell us more about what you don't understand?"

4. The teacher had planned another lesson and turned to it after she had dealt briefly with Ronnie's death.

Do you have such discipline and freedom in your own class?

Which is more important—the teacher or the pupil, subject matter for its own sake or for understanding. How do children best learn the Christian faith?

Teaching the Bible in Classroom and Church

by William Sydnor

NOTE: The installments for December are based on the first set of New Testament Lessons for the Sundays in Advent and the First Sunday after Christmas (Prayer Book, pp. x and xii).

Advent I, December 3, 1961

SUBJECT: Gabriel's First Announcement
BASED ON: St. Luke 1:5-25

On the four Sundays in Advent, we are preparing for our Lord's coming at Christmastime. John the Baptist, or John the Baptizer, is the person who is principally associated with that preparation. His work is described most fully in St. Luke's Gospel.

During Advent, introduce children to the material in St. Luke 1-3. If the appointed passages are not read in the church service and discussed there, look them up in class each week and go over them.

Zechariah was a priest at the Temple in Jerusalem. On a day when it was his privilege to enter the sanctuary and offer incense, a wonderful thing happened: he had a vision in which the angel Gabriel spoke to him. For a long time Zechariah and his wife had prayed they might have a child. Now they were old and there was little hope that their prayer would ever be answered. Gabriel told Zechariah that they would not only have a son, but that he was to be a prophet who would make people ready for God's rule, a prophet with a role like Elijah's. (See Malachi 4:5-6.)

Zechariah was so astonished, he found the whole thing difficult to believe—and who wouldn't? "Very well," said the angel, "you will not be able to speak until it has happened."

The people in the congregation waited and waited. Why did the priest take so long to come out of the sanctuary? When Zechariah finally came out, he looked stunned and could not talk. What strange thing had happened to him while in the sanctuary?

The son born to Zechariah's wife was John the Baptist. This is the way the story opens. Something wonderful is going to be associated with the life of this man.

Advent II, December 10, 1961

SUBJECT: Gabriel's Great Announcement
BASED ON: St. Luke 1:26-56

The Greek word from which *angel* comes means "a messenger." In the first chapter of St. Luke, the angel Gabriel is a very busy messenger. First, he announces to Zechariah that he and Elizabeth will have a son named John who will prepare people for the Messiah's coming. Next he appears to Mary telling her that she will bear the holy child Jesus.

Through the ages, the Annunciation has been the favorite subject for both art and music, and fittingly so. Try to have on hand several pictures of the Annunciation by artists from widely different parts of the world.

Consider the wonderful music associated with this occasion. In church, try to appreciate the glori-

ousness of the Magnificat. (Luke 1:46b-55). Read portions of it together. Use it as one of the canticles in the service.

In class, perhaps you can play a recording of one of the great settings of the Magnificat. This first of Christian hymns deserves to be part of the known heritage of every child. If the joy of memory work has been part of the life of your class of junior-aged children, here is fitting material. The Magnificat lends itself well to choral reading. A class may prepare it during the weeks prior to the Sunday and then, on the Second Sunday in Advent, give it for the whole congregation. When well done, this makes a profound and lasting impression on participants and hearers alike.

Do not forget to point out the day on which the Church celebrates the Annunciation (Prayer Book, p. 235.) *My Keeping the Christian Year* (Morehouse-Barlow, \$1.75) contains material on the meaning of that holy day.

Advent III, December 17, 1961

SUBJECT: The Birth of John the Baptist
BASED ON: St. Luke 1:57-80

Here is the sequel to the announcement to Zechariah, which we considered on Advent I.

I would be inclined to play up the in-on-a-secret excitement of Elizabeth and Zechariah. Of course, he has written her notes about his vision in the Temple. (Remember he still cannot talk.) To the excitement of the imminent arrival of their own

aby is added knowledge that Mary is shortly to have a baby. The angel has told Zechariah of the special prophet's role their son, John, will fill in preparing people to receive the Messiah. This is indeed wonderful, but it is even more wonderful that they know who the Messiah is going to be.

Faithful Israelites had for generations looked forward to the day when God would send the Messiah. Every mother in the land wondered secretly whether her newborn son would grow up to be the Messiah. Elizabeth and Zechariah certainly must have been full of excitement, for they knew.

Tell the story of the circumcision of the baby and of Zechariah getting his voice back. Whether in class or in church, the story can be read and then told again by the leader with the help of the children.

Again the event is climaxed by a hymn. The Benedictus (Prayer Book, p. 14) should be a part of the service on this Sunday. Use all of it. In a celebration of the Holy Communion, it could be used as a gradual hymn after the Epistle or as the offertory anthem. Here again the hymning of Christendom marks a significant event and deserves to be familiar to all.

It is fitting that we learn of John's life and ministry during Advent. This can be called the Old Testament season of the Christian Year. This is the time when we deepen our awareness of the yearning and expectancy of men for the Messiah.

God had once delivered His people from slavery in Egypt, and all their tradition looked forward to the day when their Deliverer God would send the One who would save them. There was no general agreement as to who He would be and how He would save them—or even whether He would save them from their enemies or their sins. Yet every time another man of God began to attract a following, men thought he might be the walking fulfillment of Malachi 4:5. This is why the "people were on the tiptoe of expectation" (Luke 3:15, *New English Bible*) because of John.

The names in the opening verses are St. Luke's precise dating of the beginning of Jesus' ministry. It is like saying, "In the second year of President Kennedy's administration when so-and-so was governor of the state and so-and-so bishop of the diocese."

glorious message ever delivered: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

The Greeks used the title *Christ* where the Hebrews used *Messiah*. To the Jews, therefore, the angel's announcement said, "Here is the long-looked-for Messiah who will be your Saviour."

But the announcement is filled with dismay as well as excitement. As was suggested last week, there was no agreement as to what kind of savior the Messiah would be. The Jews were a captive nation under the rule of the Emperor of Rome, and his soldiers were always on their streets, ever watchful, often cruel. Most people thought that God's Deliverer when He came would be a great warrior or a victorious ruler who would free them from their oppressors. But this was not so. A poet whose name I have long since forgotten once wrote:

"They all were looking for a king,
To slay their foes and set them high.
Thou cam'st a little baby thing,
That made a woman cry."

It was going to be a long time before men understood that in the plan of God, Christ would die to save men from their sins.

Hymn 29 deserves to be looked at, read together, and sung. It captures much of the heart of the message of Christmas.

Advent IV, December 24, 1961

SUBJECT: The Ministry of John
BASED ON: St. Luke 3:1-17

John the Baptist is the bridge between the Old and New Testaments. Both his appearance (Mark 1:6) and his words (Luke 3:7-17) remind us of Amos or Jeremiah. But our Lord spoke of him as greater than any of those Old Testament men of God (Luke 7:24-28). They denounced men's sins in God's Name and exhorted them to repent; so did John. The great difference lay in the fact that while they spoke of the coming day of the Lord—distant and indefinite—John spoke of the momentary arrival of the Messiah, God's deliverer of His people, whose coming men had looked for and yearned for during many generations. With his ministry the doors of the Old Testament closed and the doors of the New Testament opened.

Christmas I, December 31, 1961

SUBJECT: The Saviour Is Born
BASED ON: St. Luke 2:1-20

The angel's Christmas announcement to the shepherds is perhaps the most



All Saints' Church, East Lansing, Mich.

Sight and Sound

by John G. Harrell

Film Reviews

God Needs Men. Brandon Films (200 W. 57th St., New York 19, N.Y.), black and white, 95 min. Rental: sliding scale. The central argument of the film is that God needs men to mediate His grace, even the special grace of the sacraments. The story reconstructs an historical event that took place a hundred years ago on the French island of Siene.

The islanders, who have lost their priest and are desperate in their need for a pastor, turn in extremity to the sexton, Thomas (played by Pierre Fresnay), and demand of him the sacerdotal functions of the priesthood.

First, Thomas is compelled by circumstance to preach, and in his sermon on the Creed he clarifies the theological foundation of all that subsequently occurs in the story. Soon, Thomas finds that human compassion leads him to hear the confession of his sister-in-law and pronounce absolution.

While he warns the devout islanders that he is not a priest, he continues to uphold them by preaching and counseling. On one bold occasion, he sails in a storm to the mainland to get a priest to come to the island, or at least to bless some water. He returns with neither priest nor holy water. The storm, however, tears open a hole in the roof of the church, and water from the skies fills the basin.

With such stirrings of grace, such fortuitousness, he continues to minister to his fellows, almost against his will. Wisely counseling, boldly admonishing, and often denying the grace of God he knows he cannot offer, he suffers through the role. To a man who has murdered his insane mother, he murmurs, "Now I know what a priest lives with."

This same murderer, when the mainland priest arrives with gendarmes, accuses Thomas of being a Judas. Thomas has already consented to celebrate the Eucharist for the murderer's mother, and has placed himself in ecclesiastical jeopardy. Later, risking his life and soul, Thomas attempts to

reach the murderer—only to find his body suspended from the rafters of his attic. Freeing the body of the suicide, Thomas whispers into his ear the words of absolution that would never come from the Church.

The mainlander priest, representing the whole machination of mainstream Catholicism, not only refuses to accept the validity of Thomas' ministry in extremis, but now refuses to bury the body of the suicide in the graveyard. Once again God needs Thomas, who out of compassion for the murderer and the islanders leads them all in a great flotilla to a burial at sea. Suspecting as always the validity of what he is doing, Thomas reads the Order for Burial, and when all that God demands of ordinary man has been done, he says, "Now let us go to Mass."

This film may be discussed on a number of levels and for many hours. Each audience will bring to it peculiar understandings, confusions, and needs. Depending on the audience, such various concerns may evolve as ecumenicity, the sacramental principle, the priesthood of the laity, the Incarnation, apostolic succession, the Church, atonement, the Atonement, grace, or miracles.

Because the issues in the film are extreme, extreme reactions can be expected. Some Protestants may be wholly unsympathetic with the situation, and some Catholics too may isolate themselves from the real problem. Both will need to be led to better understanding of the issues involved before they will benefit from the film.

Unfortunately, *God Needs Men* suffers from a script that seems to have been pieced together, either during shooting, or later during editing of the film. Rapid cuts are made from sequence to sequence without continuity. As a result, the film limps, for want of real dramatic material and character development, until the last twenty minutes when the mainlander priest and gendarmes arrive. Pierre Fresnay as Thomas almost singlehandedly gives the human dynamism that brings life to the story. This great actor proves him-

self against all odds, and thanks be to him!

The cameraman has maintained throughout the film a mood consonant with the theme—a faithful, documentary, sacramental respect for actuality. Unfortunately, only parts of the film could be shot on the Island of Siene using the islanders as actors. The disparity between the scenes shot on location and those using professional actors is entirely too obvious.

Yet, for all its faults, this is a moving film. It should be shown in parishes where the issues it presents can be discussed. The Church stands to gain by the use of this film.

The First Noel. Cathedral Films, color, 15 min. Available from the Audio-Visual Film Library (281 Park Avenue South, New York 10, N.Y.). Rental: \$10.00. This short film offers a simple retelling of the Nativity and Epiphany narratives, suitable for audiences of junior age through adult. It has been made by a Disney artist, with the cooperation of a talented composer. The narration for this subtle film is read by a lay reader of our Church, Robert Andersen.

While one cannot doubt the sincerity of the artist who produced this film almost singlehandedly, one regrets the portrayal of Herod, who appears like nothing so much as a Disney wicked old witch. The unfortunate intrusion of this figure gives a fairy-tale quality to the Incarnation, and offers an interpretation of evil that hardly speaks to the question. We all know that the wicked witch will be undone by making a wish, or whistling a happy tune, or being kissed by the prince. This is not exactly the Christian understanding of the human predicament. But perhaps, during the holiday season, most of us are not prepared for much more solid fare than this film offers.

Filmstrip Reviews

The Other Wise Man. Cathedral Films (2921 W. Alameda Ave., Burbank, Calif.), color, 59 frames. Filmstrip, \$6.50; 33⅓ rpm recording, \$3.50. The familiar story by Henry Van Dyke is here given a dramatic treatment faithful to the original narrative. Artaban, a fourth wise man, goes in search of the newborn King only to be disappointed by repeatedly missing Him. At the same time, the jewels he carries to present to the King are given to persons in need. On Good Friday, Artaban, still searching for the Messiah, gives away his last jewel, misses seeing Christ, but understands at last that he



Pierre Fresnay as the sexton Thomas in the film *God Needs Men*.

as encountered Him in each person to whom he has ministered.

This production maintains Cathedral Films' standard of realistic paintings and dramatized script. The musical background includes some moments of creativity by a woodwind ensemble performing original music composed for the filmstrip.

This is a good purchase for use with children, beginning with junior age-groups, and also with adults.

Christmas in the Arts. Cathedral Films 2921 W. Alameda Ave., Burbank, Calif.), color, 40 frames, script. Filmstrip, \$6.50; 33 $\frac{1}{3}$ rpm recording, \$3.50. Similar to *The Christmas Story*, distributed by Eye Gate House (see FINDINGS, November, 1960), this filmstrip tells the Christmas story by means of art reproductions. This production, however, has an advantage over the filmstrip just mentioned; it has not been limited to the art collection of a single museum. Also, it makes wise use of Christmas music by such masters as Bach and Handel. Two narrators recite the Biblical story and comment on the art and music, pointing up their significance. Altogether this is a welcome enrichment to the Christmas material already available.

Altar and Sacristy. *The American Church Union* (347 Madison Ave., New York 17, N.Y.), 48 frames, script and notes. \$4.85. This unpretentious filmstrip is organized into two sections. The first explains how nuns make communion breads. The second describes how vestments are readied for a priest

and how he puts them on. The reading script is excessively long and probably should be edited according to local usage and emphasis.

Book Review

The Savage My Kinsman, by Elisabeth Elliot. Harper, 1961. 160 pages, 123 photographs. \$5.95. You may recall the picture story in *Life* magazine about the group of missionaries who flew to the savage territory of the Auca in Ecuador, only to be slain within two days after their landing. This picture book is the story of the widow of one of the slain men. The widow returned with her child to pacify the barbarians, to prepare their evangelization, and to discover for herself the riches of the Gospel as she herself realized her mission to those who had killed her husband and her friends.

Elisabeth Elliot emerges from this book as a major missionary figure in the twentieth century, not because of her "conversions" (none are recorded) nor because of her fundamentalist point of view. What does emerge of universal significance is the spiritual insights of this devoted servant of Christ, as well as her understanding of the Christian disciple's imperative to "feed my sheep."

"We were very grateful as we lay down on the bamboo to sleep that night. Once more we had seen the Word of God worth trusting. He cannot prove this to us unless we act upon it."

These are words of a spiritual writer capable of exciting us into fresh insights into the life of religion.

From her we also gain a perspective and dimension to the Church's mission which is rooted in the ministry of Christ Himself: "And so we had come—to these who have been called one of the most savage tribes on earth. We were in their homes. We were outsiders, however, and we had come to show them the Way. What right had we to tell them that we knew a better way than theirs, to assume that anything we had to offer could possibly be meaningful to them, let alone wanted by them? We knew that we must earn that right. We must live with them, love them, try to understand them, and above all, demonstrate to them what we meant by eternal life: a new *kind* of life, not simply a longer one. We had not come to show the Auca ways of improving or prolonging his temporal life. Even what we call the benefits of civilization were unknown to him and seemed to us of more and more dubious value as we learned to know him better. We had come to offer something which, apparently, the Auca was not even looking for: a Hope, an anchor for the soul, the person of Jesus Christ. We were witnesses of Him. As Paul said long ago to the Corinthians: 'We can enlighten men only because we can give them knowledge of the glory of God, as we see it in the face of Jesus Christ.'"

One learns from this book much of what it means to be a Missionary Aviation Fellowship disciple; we discover, too, the power of photography to communicate as eloquently as text. The photographs bridge the gap between primitive tribesmen and urbanites, farmers, all men. If you find *The Savage My Kinsman* displayed in a store, you will probably want to purchase it as a picture book, so overwhelming is its pictorial design. And as you read it and return to it, you will discover that perhaps its primary message is contained in the photographs themselves. For these extraordinary pictures build bridges between us and "them," between man and man. As I look at the photographs of my "savage kinsmen" again and again, I find that I begin to commingle our social identities and discover our unity as men—as men mutually dependent upon one another and upon our Father in heaven.

Altogether in this book one finds unity, power, artistry, message, vitality, and directness. Elisabeth Elliot's book accomplishes what a thousand missionary books and pamphlets and a hundred motion pictures have set out to do. Buy it, read it, put it in your living room. Purchase it for your parish library. Circulate it in families, parish organizations, and among individuals.

Book Notes

Edited by Charles E. Batten

Latin-American Dialogue, by Virginia Harbour and Carman Wolff. *Youth Mission Study*, 1960-1961. Seabury, 1961. 72 pages. \$.75. The story presents a good picture of the similarities and contrasts of life in the United States and Brazil. Raymond March, from Milltown, Pa., and Pedro de Silva, from São Paulo, Brazil, are participants in the International Christian Youth Exchange program for high-school young people. The book is a series of letters written to and from the boys, their friends, and members of their families. The letters have authenticity and sound like those written by high-school students as they discuss family life, boy-girl relationships, the Church, political philosophy, manners, customs, and countless other details and interests. Young people will be able to gain insights into Latin America and will also have the opportunity of seeing themselves and their culture through the eyes of a student from Brazil.

This is the material for the current Youth Mission Study, prepared under the auspices of the Youth Division of the Department of Christian Education of the Protestant Episcopal Church. The major criticism of the book is that there are few suggestions for presentation or methods of study. There are good questions for discussion and a true-false test. Had the authors shown as much imagination in suggesting formats for using the material as they did in writing it, the book would be much more interesting and helpful. (C.E.B.)

The Great Days and Seasons, by Lesley Wilder. Seabury, 1961. 160 pages. \$3.50. This volume is a series of meditations for the Christian Year arranged chronologically. Frequently there are poems to add to the meaning of the text, and always a prayer is set at the conclusion of each section. The writing reveals deep theological insight and an ability at interpretation. The selections also have the quality required of all meditations in that they stimulate further thought. In addition to providing

material for individual readers, this volume should furnish many germinal ideas for sermons and discussions of the events celebrated through the Church Year. The notebook of the reviewer has several entries to be used later as a result of his reading. (C.E.B.)

Parsons, Vestries, and Parishes: A Manual, by William Appleton Lawrence. Seabury, 1961. 320 pages. \$6.00. Here is a manual dealing with the practical life of the parish, aimed at the smaller ones, written by a man who was a most effective priest and a bishop who was outstanding in dealing with the people under his care. This book is an entire course in pastoral theology and an excellent one! With great wisdom, Bishop Lawrence discusses: the nature of the ministry, parish, laity, and bishop; the duties and responsibilities of the rector, wardens, and vestry; the role of the clergyman's wife; the principles, practices, and problems of parish administration, including calling a rector, financial policy, care of buildings and grounds, and religious education; Christian worship, the sacraments, offices, and other services of the Church; the care of the altar and church music; concluding with the relationship of the parish to the community, diocese, general Church, and the world. There is an excellent appendix presenting the forms, documents, and letters mentioned in the text. These supplement the discussion and cover practically every situation that can arise in a parish.

The Rt. Rev. Henry K. Sherrill is correct in his Foreword when he says: "This book will be of special value to church officials, rectors, wardens, and vestrymen. . . . A few will be familiar with much of the content; but there is no one, however great his experience, who will not find a great deal to consider carefully and prayerfully." Every parish should have a number of copies of this book to read, study, and use as a guide in meeting day-to-day problems and in developing long-range policies. (C.E.B.)

The Suburban Captivity of the Churches: An Analysis of Protestant

Responsibility in the Expanding Metropolis, by Gibson Winter. Doubleday, 1961. 216 pages. \$3.50. Dr. Winter, of the Divinity School of the University of Chicago, has written an extremely timely and provocative analysis of the role of Protestant churches in the metropolis. The large city, which now dominates American life and culture, is marked by a breakdown in communication between the interdependent but isolated communities of which it is composed. The Protestant churches have largely deserted the center of the cities and have become captives of the insulated suburbs. If the Protestant churches are to have a creative ministry in these large centers where thousands are returning to live and where much business and industry is centered, then they must break out of their suburban captivity and seek to re-establish communication and a sense of community among the various areas that compose the complex metropolis. The author's main suggestion is that the churches develop a sector ministry aimed at areas in the same geographic directions and including the inner city, central city, and suburbs. This book is a must for all who are concerned with the mission of the Church in the United States today. (Owen C. Thomas)

Focus on Infinity, by Raymond W. Allbright. Macmillan, 1961. 464 pages. \$4.95. This is an excellent biography of Phillips Brooks, that great American and religious genius. Professor Allbright has traced with great detail his subject's family background, childhood, education, and failure as a teacher; his subsequent career as one of the most outstanding preachers in the United States and finally his last days as Bishop of Massachusetts. Here is an intimate portrait of a man, carefully drawn from his letters, sermons, and the reactions of his contemporaries. Reading it, one feels he knows Brooks as a person, particularly in his relationships with his family, friends, and parishioners. At the same time, one sees him against a world panorama—an eminent public figure concerned over the question of slavery and the Civil War in this country, and a world citizen traveling throughout Europe, India, and the Far East. The book should appeal to the general reader because of Brooks himself and the engrossingly interesting way in which he is presented. The scholar will be delighted with the detailed thoroughness and competence of the work. Major statements are documented in forty-four pages of footnotes, placed at the end so as not to interfere with the flow of the biography. There is a comprehensive bibliography and a good index. The book should be in every

arish library, for all Christians should know the story of this man. (C.E.B.)

Love Almighty and Ills Unlimited: An Essay on Providence and Evil, by Austin Farrer. Doubleday, 1961. 168 pages. \$3.50. This latest addition to the "Christian Faith Series," by the distinguished Anglican theologian and Warden of Keble College, Oxford, is a study of the theological aspect of the problem of evil rather than its practical or pastoral aspect. Dr. Farrer defines the problems as the assertion that the universe "contains more deplorable things than divine goodness would tolerate." After establishing the concept of the single origin of the world in God and the principle that evil is the spoiling of some good created thing, the author moves from the simpler to the more difficult problems, dealing with physical accident, animal pain, moral evil or sin, and human suffering. This is all set in the context of the Christian economy of salvation and the gospel of redemptive suffering. Although it may be true, as the author asserts, that "There is nothing new to say on the subject," what he has said in his rich style and theological wisdom is an extremely valuable and helpful contribution to the Christian understanding of evil today. (Owen C. Thomas)

The Eucharistic Memorial (Part I: The Old Testament), by Max Thurian. John Knox, 1961. 117 pages. Paper, \$1.75. This volume is No. 7 in the "Ecumenical Studies in Worship." In this liturgical essay, ably translated by J. G. Davies, the author shows the memorial aspects of the Holy Eucharist against its Old Testament background. His method is to alternate between Biblical background and liturgical practice, giving a section of an Old Testament practice and then showing correspondence, analogy, or contrast in liturgical action. The volume is for the student who has some background in both areas. It is an excellent piece of work and sheds much light on the background and development in the Judaic tradition of the memorial elements in Christian liturgy, particularly in respect to the meaning of our Lord's words: "Do this . . . in remembrance of me." (C.E.B.)

Music in Protestant Worship, by Dwight Steere. John Knox, 1960. 256 pages. \$4.50. The purpose of this book is to examine practical problems in church music. Written primarily for the minister of the nonliturgical church, it is valuable for ministers and organists of all denominations. In Part I Mr. Steere has considered the role of worship, its setting, and the facilities for

preparing and conducting a service of worship. His detailed discussion of organs (electronic and pipe) is objective, but he seems to stress the possibilities of electronic organs. (Anyone contemplating substitutes for pipe organs should beware of false electronic prophets.) Appendixes include lists of electronic and pipe organ manufacturers. Part II reveals the pivotal role of the minister, the opportunities and pitfalls confronting the choirmaster, the advantages and limitations of the multiple-choir program. In Part III the few musical references limit the effectiveness of his discussion. Some of his practical counsel concerning hymns and the proper method for playing rhythmically is brief and subject to question. All those concerned about church music can profit from Mr. Steere's keen analyses and sound advice. A more accurate title for his book would be: "Problems Pertaining to Music in Protestant Worship." (Peter Waring)

104 Crafts for Kids, by Jane Wardwell. Association, 1961. 128 pages. \$2.95. A book of inexpensive craft projects, many of them suitable for camps, vacation church school, or a weekday church group. (The author claims that no project requires material costing more than 10 cents per child.) The projects include simple games and toys, jewelry, gifts for others. The book is well organized with sections on working with children, where to obtain inexpensive or free materials, and tools and supplies needed. Many projects are illustrated with extremely helpful diagrams. There is also a handy indexing of projects for younger children (6-8) and older children (10-12), for large groups, camp, outdoors, and extended sessions (1½ hours or more). All in all, this is an excellent collection of things to do on a limited budget—and useful even where budgets are more than adequate. (E. M. Eccles)

Lucy McLockett, by Phyllis McGinley. Illustrated by Helen Stone. Lippincott, 1959. Unpaged. \$3.00. This delightful story is about a "plump and curly and good-as-gold" five-year-old who was awfully good at Remembering Things. Lucy McLockett's head seemed to be screwed on just right. Then, as with your children and mine, Lucy's disposition changed. Seemingly overnight she began to lose things, beginning on her sixth birthday with one of her front teeth. "No matter how pretty, or what it cost, most everything she got, she lost." But when she began to lose her temper, her family and friends were

certain that her head must be screwed on wrong! Finally, on that Dreadful Day when she lost her mother in a department store, a change for the better began. And the story has a happy—but believable—ending, for although Lucy tried to be good, she still felt "forgettable" sometimes. But then, of course, she was "only human and six years old."

For parents this charming story offers a real insight into the changes in behavior our children undergo every few months. Lucy McLockett happens to be five-going-on-six, but the same sort of thing happens at other ages. Parents, like Lucy, are only human and are often "forgettable." The author's gay and witty verse, with an occasional departure into prose, points up those changes which parents often fail—in the midst of battle—to recognize. (Jane C. Peatling)

You and Your Shadow, by Bill Severn. Illustrated by Vana Earle. McKay, 1961. 96 pages. \$2.75. **The Shadow Book**, by Beatrice Schenk de Regniers. Photographs by Isabel Gordon. Harcourt, Brace, 1961. Unpaged. \$2.75. Shadows and the things they do are a fascinating part of a child's world. *You and Your Shadow*, which is written for older primary and younger junior boys and girls, explains what shadows are and suggests a number of entertaining ways to use them—shadow pictures, silhouette drawings, magic tricks, and the like. The presentation is straightforward and factual, leaving little to the child's imagination.

In contrast, *The Shadow Book*, written for preschool and younger primary children, has both imaginative and emotional appeal. Mrs. Gordon's beautiful and sensitive photographs complement the simple text, which describes the things a small child and his shadow can do together. It is a book that would be a joy to own, and one which opens wide the doors of any child's imagination. (E. M. Eccles)

The New Little Fuzzy Green Worm, by Jessie Brown Marsh. Pictures by Morgan Steinmetz. Bethany, 1960. \$1.75. A story of a fuzzy little caterpillar as he explores the world—first in the very limited way of a worm, and then as a butterfly. With his new wings, he learns much more about familiar things and discovers many new things and a bigger, brighter world. Small children whose world and perspective are changing and broadening rapidly will enjoy listening to this story and looking at the very good illustrations. Teachers of four- and five-year-olds should find this book a helpful item for the book corner in the spring or when interest in bugs and worms is high. (Mary P. Harrell)

ITEMS

Appointments • Plays, Pageants, and Services •

Books in Braille

THE PRESIDING BISHOP has appointed the Rev. Smith L. Lain, former Associate Secretary for Small Church Schools in the Division of Curriculum Development, as editor of FINDINGS. Prior to his work with the National Council's Department of Christian Education, Fr. Lain was staff associate in Christian Education at the National Town-Country Church Institute (Roanridge), Parkville, Missouri. After graduation from Hobart College and the Episcopal Theological School, he was supervisor of the Tioga-Tompkins Mission Field in the Diocese of Central New York.



The Rev. Alan Baxter

THE REV. Alan Baxter resigned his post as Associate Secretary in the Division of Leadership Training and the Adult Division to become Director of Education in the Diocese of Adelaide, Australia. Prior to coming to the United States in 1958, he was Director of Youth and Religious Education in the Diocese of St. Arnaud. His new address will be: Church Offices, 15 King William Road, North Adelaide, S.A., Australia.

THE *International Journal of Religious Education* announces three

forthcoming special issues. The theme for the November, 1961, issue is "The Church Is One," dealing with Christian education and the ecumenical movement. For February, 1962, the theme will be "The Church's Ministry and Persons with Special Needs"; its purpose—to help churches be more effective in their educational ministry to the handicapped, the emotionally disturbed, and to others whose needs are often neglected. The May, 1962, issue, with the theme "Everyday Audio-Visuals," will interpret the value and basic principles of using audio-visuals in Christian education, giving practical guidance in the creative use of many simple homemade materials. This issue will supplement a recent special issue on "How to Use Audio-Visuals in Christian Education."

To order your copies, write to: *International Journal of Religious Education*, Box 303, New York 27, N.Y. Cost: Single copies, \$.75 each; reduced rates for quantity orders.

A NEWLY revised and enlarged list of plays, pageants, and services for the Advent, Christmas, and Epiphany seasons is now available from the Children's Division. The list includes the following sections: (1) plays and pageants: for the church school, young people and adults, and the whole parish; (2) references to musical publications and recordings for various seasons of the Church Year; (3) seasonal filmstrips and movies; (4) helps for the pageant director and church school teacher; (5) materials for use in the home; (6) general resource materials; (7) a listing of publisher's addresses.

Included with the foregoing list are sample copies of pageants and services available from the Division. New additions include "An Epiphany Service," using the Gospels to interpret the season; an Epiphany pageant in the traditional pattern; "An Epiphany Service of Feast of Lights," written in poetic style with a mission theme; and "Feast of Lights," a dramatic story of the early Church.

The Children's Division will supply sample copies of the list mentioned above, enough copies of the mimeographed pageants for cast and director, and up to fifty copies of the services for church or home.

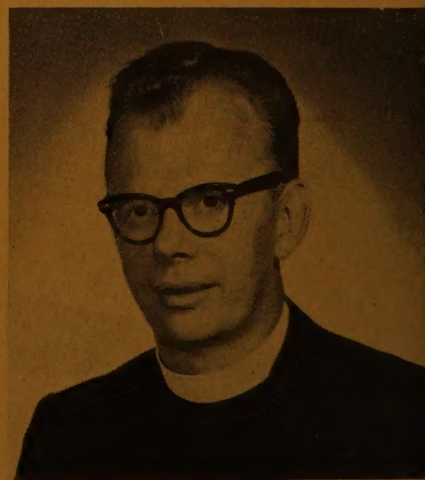
Address requests to the Children's Division, 28 Havemeyer Place, Greenwich, Conn. If additional quantities of these items are desired, they may be duplicated locally by individual parishes.

LONG-DISTANCE kindness practiced between faiths will bring Episcopal church school material to two blind children in California this year courtesy of Jewish volunteers in New York.

From Miss Eleanor Platt, director of education at St. Paul's Church, Walnut Creek, Calif., came a request to the National Council's Home Department last June. Two fourth-grade children would need church school materials in Braille for use when classes began in September.

The Sisterhood of Temple Beth-El in Great Neck, Long Island, undertook the project through efforts of the Episcopal Guild for the Blind, Diocese of Long Island. Miss Carol Bergman, a volunteer worker of the Sisterhood, transcribed the Seabury Series fourth-grade reader, *The Promise*, into Braille. Other volunteers bound the volumes.

Episcopalians who can make Braille transcriptions are urged by the Rt. Rev. Daniel Corrigan, Director of the Home Department, to register with the department, as requests for such aid will increase as work with the blind continues. Registration may be sent to Bishop Corrigan at 281 Park Avenue South, New York 10, N. Y.



The Rev. Smith L. Lain